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THEOLOGICAL SEMINARY

WOMAN'S WORK

Vol. XXVI. JULY, 1911 No. 7.

ASSEMBLY Room, 156 Fifth Avenue, shone with the earnest, happy faces of seventy-four young out-going missionaries who presented themselves at June Conference. Their ages average 27-28 years, and all but one come from a Christian home. Fourteen are derived from the Eastern States, twenty-one from the Middle West and, for the first time, the largest quota—thirty-nine—hails from West of the Mississippi. Ten others are under appointment, while three men and twelve women have been appointed and sent forth since the last Conference, making a total of ninety-nine recruits. This, the largest number ever sent out by the Board of Foreign Missions in one year, is cause for profound gratitude to God who, in the dew of their youth, has called them into His harvest.

THE Conference enjoyed a beautiful reception from the New York Women's Board, a splendid banquet from the Presbyterian Social Union of the city, and graceful attentions from ladies who always delight to show them, Mrs. John Crosby Brown, Mrs. D. Willis James and Mrs. John S. Kennedy. Mrs. Thomas Denny presented a set of the World Conference Reports to each married couple and to every single missionary. Few outsiders addressed them but they came into close touch with the President, all the Secretaries, the Treasurer and seven members of the Board. They also heard two members of the Women's Board and some half dozen experienced missionaries. The Lord's Supper was celebrated in a sweet and solemn closing hour, when the atmosphere was all of prayer and the parting hymn, "God be with you till we meet again."

THE names of two of the Lord's good soldiers are chronicled this month under "Deaths." Jonathan Wilson, "sweet psalmist of Laos Israel, patriarch, poet and saint," lived to eighty-one, "his years like the full rounded ears of corn." Mr. Speer said of Rev. Francis J. Newton, M.D., that he was "an untiring worker, of boundless sympathy for the Indian people, filled with a spirit of Christlike love."

DR. ARTHUR J. BROWN and all other American members of Continuation Committee of the World Conference, attended its first post-Conference meeting in May. All present were guests of the Bishop of Durham, at Auckland Castle, where they sat four days. One Special Committee was discharged, one enlarged, others were continued and several new ones were appointed. Action was taken to establish an *International Review of Missions* to be published quarterly. First number will be issued Jan., 1912.

PHILIPPINES Mission has entered a new province, Camarines,* on the east side of Luzon, and Rev. Kenneth MacDonald has been for a year stationed at the provincial capital, Nueva Caceras.† He conducts services in Spanish, in English for Americans, and masters Bicol, the common language. The town has a population of 18,000, a magnificent cathedral, an American Bishop and is the Roman Catholic center of the whole Bicol district.

REV. ROY BROWN made his second trip into Sorsogon Province, south of Albay, where there is not one missionary. He flashed around in half a dozen kinds of ships and Filipino boats; he waded, climbed, encountered dangerous waves, provoking delays, sometimes ate with his hands, waked up one night with a cat on top of him "ready for a free-for-all." In one place the Mayor was friendly, at another the volcano was active "because Protestants live here." At Gubat the school teacher took him in "and how good it did seem to be in an American home with a Christian fellow of high ideals." In twenty-five days Mr. Brown had preached thirty-four sermons in open air and under roofs, baptized thirty-four persons and administered the Lord's Supper four times.

*Pro. Cam-a-*ree*-nes; †Noo-*a*-vah Cass-e-rass. Penults long.

PLAGUE was epidemic last year at Hoihow. Dr. and Mrs. McCandliss, most of the foreigners and some three hundred Chinese, were inoculated with a serum obtained from Paris by the French doctor. The European officials requested the two physicians to draw up recommendations for prevention of plague, which might be presented to Chinese officials. This was done, but without effect. Dr. McCandliss reports: "All plague funerals were private and silent as before. Showing that the people attribute the cause, not to contagion, but to malignant spirits." Finally a great fair was held by which all dissatisfied spirits were appeased.

ONE of the European colonial officers in Africa who prefers Christianity to Mohammedanism is a German Lieutenant in Kamerun. He asked the missionaries at Elat to establish a Station in the district over which he is commander, in order to hold off Mohammedan traders. Accordingly, Rev. Wm. M. Dager has been sent to explore the district, a journey of over three hundred miles southeast from Elat, and when he returns we shall no doubt have a valuable report from Mr. Dager.

A WOMAN'S Mass Meeting was held in the Y. M. C. A. hall, Tokyo, in May, to protest against the rebuilding of the sad Red Light district which had been destroyed by fire. Mrs. Yajima of Joshi Gakuin presided, though now in her seventy-ninth year. Addresses were made by two Japanese women and by a man of the Salvation Army, but the chief speaker was Count Okuma. This statesman declared that licensed prostitution is not in harmony with the Emperor's command, and exposed the peril in it to the country. "There is unity in righteousness," he said, and whether those joining in the protest were "Christian, Confucian or humanitarian the movement was one." Osaka put up this same fight, a few years ago, and won. May Tokyo succeed also.

AN account of the School for the Blind, at Canton, and specimens of the children's knitting were sent to an industrial exhibition at Nanking, held under Chinese auspices. Dr. Mary Niles may have been surprised, as well as cheered, to receive in return a medal for herself, and for each girl a medal and certificate.

THE Union Medical College at Tsinanfu has been formally opened. The buildings comprise an imposing limestone and brick structure, for classrooms, laboratories and surgery, two houses for foreign professors, dormitories for students and teachers, a hospital and free dispensary. April 17, a distinguished company of foreigners and Chinese, from semi-officials up to the Governor of Shantung, wended towards the college grounds and an assemblage of about forty sedan chairs before the gate, numerous mounted escorts, umbrella bearers, etc., gave the touch of glory so loved by the Far East. The visitors were received by Dr. Jas. B. Neal, Dean of the Faculty, and his associates, and taken on a tour of inspection through the buildings. Appropriate exercises were held in the assembly room, Dr. C. F. Johnson, chairman. One member of the English Baptist Mission offered prayer, another explained the college and its aims. The Governor delivered an address in which he set forth "the debt China owes to Western medical skill." Dr. Neal made acknowledgment to donors, after which refreshments were served to all guests. Their wives and daughters were received the next day by missionary ladies.

FESTIVITIES in connection with Shantung Medical College Opening rounded up with a reception tendered by the Governor to foreign residents. To them, his Excellency in kind words expressed formal thanks for the help which the Tsingtau government and the Protestant and Roman Catholic Missions had rendered him in his struggle with the plague. Rev. Wm. Chalfant writes of "the brilliant scene," the good music by the band, the sumptuous drawing room, blazing with electric light. "We shook hands with the ruler of thirty millions of people and sat down to a banquet of Chinese dishes served in foreign style. Twenty-five years ago some of us lived in Chinese houses in this very city, when to step upon its streets was to run the gauntlet of insult, and we would as soon have thought of getting audience with the Emperor as of speaking face to face with the Governor of Shantung."

AN APPRECIATION FROM THE ASSEMBLY'S BOARD

April 3d, 1911.

To the Women's Boards and Societies of Foreign Missions of the Presbyterian Church in the U. S. A.

Dear Friends:—

The Board of Foreign Missions of the Presbyterian Church in the U. S. A., in this year when the Women's National Foreign Missions Jubilee is being celebrated, desires to congratulate the Women's Boards and Societies of the Presbyterian Church on the part which they have taken in the work of world-wide evangelization.

The series of Jubilee meetings which have been held in various parts of the country were brought to a fitting climax in the great gatherings held in and about the City of New York, the latter part of the month of March. The extent and variety of these gatherings, the spontaneous enthusiasm everywhere manifested, the generous gifts so freely bestowed, for the furtherance of the cause, serve to bring into yet clearer relief the large share which the women of the Church have had in the work of extending the Kingdom, and to mark an epoch in the history of Foreign Missions.

The Board gratefully acknowledges the debt which the entire Church owes to the members of your Societies for the unselfish service so loyally and freely given in the cause of Foreign Missions. No small part of the success, which in the providence of God has crowned the work of the Assembly's Board, has been due to the cordial, sympathetic, harmonious and most efficient co-operation of the organizations which you represent.

It is most gratifying to record that thirty per cent. of the total receipts of the Board have come directly from the Women's Boards and Societies. The amount received indirectly through your efforts would very materially augment this sum. But this is a small share of the burden which you have borne in this world enterprise. The efficiency of your organization, whereby the youngest child in the home is made to feel some sense of responsibility for the child of the non-Christian home; your admirable system of correspondence, which has made it possible for the missionary on the field to come into personal touch with some volunteer worker in the homeland; the vast amount of information which you have so freely put forth, creating in the church and school and home a missionary atmosphere, and leading many young people to devote their lives to the mission service; the wisdom, tact and firm grasp of affairs shown by your officers in dealing with mission problems affecting your Boards and Societies and the Assembly's Board—deserve and have received the most grateful approbation and commendation of all lovers of the Mission Cause.

The Board would note especially the high character and unselfish service of the various executive officers of your Boards. In all the annals of the Christian Church, no finer type of disinterested and successful service has ever been shown than that exhibited by the noble women who have been permitted to administer the affairs of your organizations. It is a fact worthy of emphasis that, in the many and trying problems which of necessity have arisen in the course of these years, the spirit of unity and harmony has ever characterized all your dealings with the Assembly's Board.

For all this, and much more, we give thanks to the great Head of the Church who has called us into His Kingdom, granting us the royal privilege of being fellow laborers with Him.

We congratulate you on the success of these Jubilee gatherings, and pray that, in this day of glorious opportunity when the whole Church is recognizing its missionary obligation and responsibility as never before, you may "expect yet greater things from God, and attempt yet greater things for God."

In behalf of the Assembly's Board,

(Signed) GEORGE ALEXANDER, President.

ROBERT E. SPEER ABRAM W. HALSEY
ARTHUR J. BROWN STANLEY WHITE } Secretaries.

DWIGHT H. DAY, Treasurer.

Missionaries in Hainan Island and the Philippines

AND POST OFFICE ADDRESSES.

Direct all letters for Hainan, China, *Hoihow via Hongkong.*

HAINAN, CHINA.

Mrs. H. M. McCandliss, Hoihow.
Mrs. Wm. M. Campbell, Kiungchow.
Miss Henrietta Montgomery, "
Mrs. C. H. Newton, "
Mrs. Paul W. McClintock, Nodoa.

PHILIPPINE ISLANDS.

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SINGLE MEN'S CORPS, HAINAN AND PHILIPPINE ISLANDS

Herman Bryan, M.D., Nodoa.
Rev. Geo. D. Byers, Kiungchow.
Sidney L. Lasell, M.D., Kachek.
Rev. David S. Tappan, Jr., Kachek.
Rev. Wm. J. Leverett (at present), Binghamton, N. Y.
Rev. Kenneth P. MacDonald, Caceras, P. I.
Rev. Chas. E. Rath, Leyte, P. I.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

Experiences in Tayabas, P. I.

Rev. and Mrs. C. N. Magill lived five years at Lukban, Tayabas, which is southeast of Manila, on the same island, Luzon.—EDITOR.

Some one asked me last week if Mr. Magill and I were sent out to the foreign field, a bride and bridegroom. "Yes," I told her, "nearly all married missionaries are;" and she said, "Now isn't that too bad to have to spend their honeymoon under such hardships."

LUKBAN AT THE FOOT OF MT. BANAHAO
The largest building seen is a Roman Catholic stone church.

I have never been so thankful for anything in my life, as that we did go out in that supremely happy state, for what was the long, hard journey to us, but a gala voyage? What was the twenty-five miles horseback ride, through rain and mud, getting to our Station, but a novel experience? And can you imagine our joy at finding a four-roomed native house for rent—our own little home-to-be, with a basement big enough to begin services in it right away? True, the palm-leaf roof leaked like a sieve and, after signing the contract to take the "palace" for a year, we found that two persons had recently died in it of tuberculosis. We were sixty-five miles from Manila, from white paint or disinfectants, but both the latter were procured, after a long time, and we went to work with a will, making our little home habitable; then we camped out in it for seven weeks, waiting for furniture and food supplies. There was cholera in the village, and we were kept busy trying to avoid eating fresh fruit or vegetables from the native market, or drinking unboiled water. But none of those things ruffled our happiness; and having only light housekeeping to do, we secured a fine start on language study, which we kept up fifteen months without interruptions except to receive callers and sell Bibles.

At the end of that time, we began itinerating over the rough and muddy mountain trails either walking or on Filipino ponies, or in two-wheeled *car-*

romatas if there was a road. Our traveling outfit consists of stereopticon and slides, illustrating the teachings of Christ, a baby organ, Bibles, hymn-books and tracts, a small oil stove, canned foods, pots, pans and bedding, clothing for the journey, a small box of medicines and then, some more things. If the house of our host has more than one room, we get one to ourselves, but if there is only one room, it is shared by both families. We are sent to the best corner of it, and are welcome to cook on their bureau and eat on their "parlor table." Filipino people are kind-hearted and hospitable, and the nicest fruit and eggs are offered to the "pastor," but we dare not accept all their gifts, at least without remuneration, for the priests have often told them that "Protestant missionaries are nothing but people who were starving to death in their own country and came to the Philippines to get something to eat."

ITINERATING IN THE PHILIPPINES

Our province, Tayabas, is more than two hundred miles long, and averages about forty miles wide. So far, the Government has not accomplished much road building and, in the rainy season, some towns are extremely hard to reach but a hearty welcome awaits us at the end of the day's ride, and mud and stiff limbs are forgotten in the joys of Bible classes, preaching and song service in our little chapels, of which we now have nine in different towns. Three more congregations are without a church home. There is a total of about seven hundred actual members, and many others come only to listen.

A missionary beginning in a new town, often must conduct outdoor services in the streets or in a vacant lot, where frequently rocks have been thrown from the dark corners of the crowd; but we always feel encouraged when this happens, for we know that some one is getting interested. Wherever there is bitter prejudice there is sure to be also strong favor for the Gospel, and wherever stones have fallen a church has sprung up. We try to visit the churches quarterly, and to spend at least a week in each place.

Filipinos have manifested great interest in studying the Bible, and in every congregation some one is always ready to teach Sunday-school classes, conduct prayer-meetings, or even to make a talk or explain some passage of Scripture at the regular preaching service, if no evangelist or pastor is available. It has been a joy to see both women and men reclaimed from lives of gambling, cock-fighting, indolence and vice, and brought into the knowledge of a living Saviour; to see them work hard for six days, making a home and a decent living for their families, but resting on the Sabbath and trying to keep it holy. Men and women who have joined the Protestant Church, when past the age of forty, have declared to us that they never before had worshiped anything but wooden images. They also declared that they had "read or said" thousands of prayers, but had never really "prayed a prayer" until the light of the Gospel entered into their souls and they began to understand the meaning of, "God is a spirit and they who worship Him must worship Him in spirit and in truth."

After this year we plan to live in Lucena, the capital of Tayabas Province, and by God's help to establish a new church. The Government has built a splendid high school in Lucena and, in connection with it, we hope to establish

a dormitory or Christian home for Protestant boys and girls who live in the country or small towns, having few school advantages. Teaching religion of any kind is not allowed in the public schools of the Philippine Islands, and if the children are not taught in their homes or at church, they grow up to manhood and womanhood *libre pensadores* (free thinkers) as they are pleased to call themselves, which means all that is implied in the parable of the "house built on the sands."

(*Mrs. C. N.*) *Rebecca Snoddy Magill.*

Filling in the Chinks at Manila

People often ask me what is my definite part of mission work in the Philippines, and lately I have said "Filling in the chinks," doing the odds and ends that a newcomer can do to save the time of an older missionary. At first, I am ashamed to say, I wanted something big, all my own, but I have long since come to see big opportunities in unexpected places.

Some classes taught in English in Ellinwood Bible Seminary and, for a year, in the Girls' School brought me into close touch with students—the good soil on which the seed of the Word of God is producing splendid results.

The Government, with its broad system of fine, well equipped schools and trained teachers, is caring for the physical development of six hundred thousand students as well as quickening their mental activity; by industrial work it is teaching the dignity of labor, and by school athletics substitutes clean sport for cockfighting and gambling.

As missionaries, our special interest is to develop spiritual life in the Filipino people. In Manila we have about fifty students in our Union Bible Seminary (Presbyterian and Methodist) and it is certainly a joy to teach them. They are young men of one idea and subordinate everything they learn and do to their purpose in life. Every new thought, almost every new quotation, is grist for the mill for the next sermon.

One of our seniors this last year, Guillermo, was our brilliant man. At first he talked a little over the heads of his audience, but soon he found himself and came down to their everyday life. Of the juniors, dear little chubby-faced Juan perhaps most holds our hearts, as he does those of the people to whom he preaches. His specialty is Sunday-school organization, and pleas come in from all over the province for Juan to come back and teach them. Simon is our all-round capable man, who uses the typewriter, puts up shelves or cleans a bathroom, with equal alacrity and skill. He is the

From photograph sent Mrs. Wright by two of her S. S. class and inscribed: "Dear sister in Jesus, . . . Wishing you happy trip along the ocean."

friend of all in the building and has prayed more than one soul into the kingdom. Crispin is our pastor-evangelist, whose desire for souls reaches in loving tenderness every hearer's heart. And good, faithful Alejandro carries Bibles and hymn-books with him, even among those whose dialect he cannot understand. By the fulness of his own heart he touches many another, and his Bibles stay to continue their silent preaching.

Besides our theological students at Ellinwood, a large number of Govern-

ment students live in our dormitory—teachers in training for higher positions, or students at Medical College and Trade School. In Mr. Wright's absences, to hold provincial classes, it is my great privilege to lead chapel services, for the boys study the Bible as they do their daily lessons. They listen eagerly and demand absolutely sincere heart knowledge of Jesus Christ. The majority of these students go back to their positions of influence, with the Bible in their hands and the Gospel in their hearts. As a matter of course they pass their own knowledge on to others.

Most of my time is spent in clerical work, with a background of language study, of housekeeping and some oversight of dormitory and boys. But the biggest chink, for opportunity, is charge of the Ellinwood bookstore. Some experience as a librarian made it easy to work up a collection of reference books, both theological and general, and friends at home have contributed magazines for the dormitory reading-room. We started the bookstore with a few Testaments and hymn-books, with stamps, car tickets and pads; the past year we handled thousands of hymn-books, Testaments and Bibles in Spanish, English and various dialects of the islands, Moody colportage sermons, tracts and helps from New York and Spain. This furnishes another point of contact with the member of the country church who is seeking a new hymn-book or portion, the evangelist who wishes new helps, the theological student eager for the inspiration of F. B. Meyer, or Chapman.

Like the old woman who did not want thread in her little shop, because people bought it so fast she could not keep it on her shelves, we often order a supply from Chicago, New York or Spain, thinking it enough for a long, long time, and generally by the time the freight arrives, we have more orders outstanding than we can fill. The "Daily Food" in Spanish and English and pocket Testaments especially, are our spools of thread.

In other places, missionaries and evangelists handle the Word in one way or another, all of us co-workers with the Bible societies. Now that the New Testament is translated into a number of dialects and the whole Bible into three or four, the Word is spreading, spreading, spreading all over the Philippine Islands.

Anna Rodgers Wright.

"THE OLD ONES" OF ANABO, CAVITE PROVINCE, P. I.

Christian parents, baptized after 100 years old and still living at about 110 years. Their son, with hat on.
Photograph kindly loaned by Miss Bartholomew.

EMILIANO HALDOS is a faithful young fellow who is giving valiant testimony to the Saviour. He is not a bright lad and sets one on edge by his denseness, but the Spirit had used him to bring seven souls to the Master, and in that town situated on the bluffs overlooking the bay, this sturdy young man unwaveringly follows the Master, though the greater part of the people will not speak to him. He smiles and says, in the peculiar accent of the Filipino who is not sure of his English, "Never minds." During my stay in his poor home, I learned to take my hat off, figuratively, to this boy of eighteen.—*Letter* by REV. ROY BROWN.

MRS. MCCANDLISS says: "The Hainanese are so very conservative they will not take up anything new, and in progress are fifty years behind the Cantonese. It is because Hainan is so cut off from the outside world, and very few take the Chinese newspaper to know what is going on." On the other hand, they are sometimes very credulous. A Chinese in a dropsical condition paid $1.50 for a bottle of "Williams' Pink Pills for Pale People," with full directions in Chinese, took three doses and, being no better, called in Dr. Bryan.

A Hainan Field the Lord Hath Blessed

Tai-fong ("Western fullness") may not mean much to some who hear of it, but to us of Nodoa Station many visions cluster round this name. We remember the discomforts of those filthy inns which we shared with chickens, pigs and cows, as, years ago, we made the trip to and from the coast by the old road. There is the memory of a long climb up, up, till the top ridge of the hills is reached, and before one is spread the beautiful valley with streams, gorges, and stretches of flooded rice fields reflecting the encircling hills and clouds and blue sky. Almost in the center of this valley is the round hill, so filled with lodestone that a compass here points to it alone. At its foot nestles squalid Taifong.

These later years have presented new visions of Tai-fong as a hallowed region where God's spirit is working. A young man from there came to Nodoa school and became a Christian. On his return home, he received the reviling of his whole family and neighborhood. When his older brother died, all charged his death to the anger of the ancestors because of the desertion of one descendant from the old way. Through it all, the young student held fast to his faith and used every opportunity to reach his young men friends. And not in vain. Gradually Tai-fong has been changing. Where formerly hatred, gambling and vice were a matter of course, there has grown up a community which teaches people to walk uprightly, to live decently, to fulfill Christ's words, "Bear ye one another's burdens."

Many of these new-born souls have come into their inheritance of life and faith through deep waters. One is Die-mow. His brothers and neighbors, armed with sticks and stones, beat on the doors of his house for hours, ordering him to come out and renounce God, be chastised by the clan and then go and renew his allegiance to the ancestors and village idol. But he sits in an inner room reading the Bible and praying for strength, till his wife, who had been bitterly opposed to Christianity, wept and believed. She said no power but God could have kept her husband from killing some of his revilers, for he had been a man of very violent temper. Not daring to break down his doors the crowd dispersed, and Die-mow never retaliated in heathen Chinese fashion. So the whole village became interested and friendly, others learned to understand this change and they too believed, and now they serve the true God.

Recently a young man, ten miles from Tai-fong, became interested in Christianity and, just then, to the horror of his uncle and cousins, the family idol insisted on standing upon its head. While it apparently assumed this position at will, it cost the family a pretty penny to get it back into proper form and the priest said the Christian was the cause of it all. The priest also warned them that the spirits of their ancestors would flee if this rebellious descendant were not forced to return to the old worship. The Christian takes all their persecution and reviling, with no diminution in loyalty to the true God. His wedding with a Christian service, the first in that region, is a triumph of faith.

Some years ago, a man near Tai-fong was left by the death of a relative with a roomful of idols which took all his income to serve and care for. Becoming weary of this burden, the man sought out a priest of sufficient courage and avarice to remove these idols to a shed in a vacant lot. All arrangements were made as to price, date and immunity from wrath of the idols. On the day before the lucky day selected, the priest went to the young man's home to be ready for his job at cockcrow: but at dawn, the priest was found dead and a great fear fell on all. The owner took up again the burden of his legacy of idols and struggled on until, one day, he met a Christian who explained to him the way of salvation. He bought books, studied them and finally believed in God. Before his baptism, the man invited a company of Christians to his home and, after a prayer and hymn, he carried his idols, ancestral tablet, and incense bowls, to an open place and burned them all. Then he came to Nodoa and made public profession of faith in Jesus Christ.

So Christ has looked with compassion on Tai-fong region, with its fear and hopelessness, and He is giving those who seek Him light and joy.

Margaret Rae Melrose.

MISSIONS AND GOVERNMENTS

HOW TO CONSERVE GOOD RELATIONS BETWEEN THEM

Rev. Lars Dahle, of the Norwegian Mission in Madagascar, said in the Conference at Edinburgh that the following points should be noted by missionaries:

(1) Do not occupy yourselves too much with small irritations.

(2) Do not be too hasty in your actions. Abide the right time. We must learn the art of waiting.

(3) In action, do not take the difficulty to the highest officials. Get it settled locally if at all possible

(4) If you must go to the higher officials, do not let that be done by a single missionary, but by the leader of the Mission.

(5) If the leader has to appeal to the Government, he must seek carefully the right occasion to do so, not when it is busy with other important matters.

(6) Always take for granted the good will of the Government. Be polite, and suppose they will always be just.

(7) Do not be too ready to go to the Consul of your own nation in affairs of difficulty. If a missionary can only work under the Consul he had better go home.

(8) Let the Bible be our Consul. See speech elaborated, *World Conference Report*, Vol. vii., pp 160, 161.

A True Story of Sea Pirates

We have all heard of pirates but few have ever seen a real live one. Between seventy-five and one hundred armed pirates left their ships in the South China Sea and came overland twenty-five miles to Kachek market, the largest in Hainan Island. They entered the market a little before daylight, broke into the large shops, gathered up all valuable wares such as silk and fine cloths, broke into safes, money drawers, etc., and cleared out everything that was portable.

Dr. Lasell and I were awakened at six o'clock by the Chinese evangelist who said the market was being robbed. It was hard to believe, but we found it true. The pirates had rifles, and belts full of cartridges. Evidently they were old hands at the game. They divided their force, sending a few to one shop and a few to another. Having broken into the shop, they pulled out valuables with one hand while they held a revolver with the other. If a store-keeper hesitated, they would fire off their guns at the ceiling or wall. At one shop the man refused to give the key, so they hit him over the head a few times and the key came out, which opened the safe containing, it is said, three thousand silver dollars. The few policemen in Kachek were shut up in their building and a guard of pirates were set to keep them still We were not sure what the pirates might do and there was a little confusion in the school. It was decided that the smaller boys take a stroll on the commons while the larger boys were to look out for themselves. I saw one take his small box of clothing out and hide it in the hedge. I told them they need have no fear as the pirates were after larger game. However, I took the precaution to have my horse put in a back corner of our compound and it was just as well that we did, for they stole two horses in the market. At about eight o'clock they had finished their work and, after a good breakfast in the shops which they had robbed, they collected some eighty men from the market and compelled them to carry the booty. It was indeed a strange sight. In all there were one hundred and ninety men, including pirates and carriers, that passed our compound. I would have liked very much to take a picture of the procession, but I knew it would be foolish for a white man to mix up in such a crowd. We were well satisfied that they left us alone.

The market was a sight! Here were large Chinese shops, their modern fronts knocked in with axes; pawn houses, their large wooden bars lying all about the street. A crowd of Chinese had gathered and every one wanted to know what to do. The only thing we could think of was to send a messenger to the *taotai* of the Island, who is in Kiungchow seventy miles away, and for him to ask for a gunboat to chase the pirates. It would have been useless for a few poorly armed men to attack pirates with modern rifles. Without telephones or telegraphs or roads, how is it possible to call in help in time to be of service? The Chinese Government is afraid to let the populace have guns lest they turn against itself. It must be said that the pirates

attended to their business and did not injure anybody, except an innocent bystander who got hit in the head with a stray bullet. Dr. Lasell took it out. They finished their work and were gone before the country people had heard of it.

It is one of the best pirate stories I ever heard of. I believe it will satisfy me the rest of my days. I am sure the market people feel that way about it.

David S. Tappan, Jr.

KACHEK, April 27, 1911.

A Hainanese School-Girl

A Chinese mother came to call one afternoon bringing her pretty young daughter of seventeen and asked to enter her in our school. The family had been living in an interior town and had just moved to the city. She was unable to pay full board, but the daughter was a very desirable girl and we took her. She was quiet and studious, very ladylike in all her ways and entered heart and soul into all the life of the school. Though of course she knew nothing of Christianity when she came, it was not long before she was taking her turn in leading evening prayers and lifting her voice in prayer to God. She also asked for baptism.

She was questioned about unbinding her feet and said she would like to do it, but her mother prevented her.

One day the mother came with the announcement that she had engaged her daughter to a heathen young man in the city. The girl was much distressed; she did not want to marry, she preferred getting an education. But the matter had all been settled between the two families and the girl was helpless. The time came for her to go home and prepare for her wedding, and with many tears she left the school where for two years she had been so happy.

The wedding day arrived. We went to see the bride before she left for her husband's home. She requested us not to come to the wedding for, although she did not believe in the worship of ancestors and idols, she would be forced to kneel with her husband before the tablets and to worship heaven and earth, for that is what constitutes the ceremony. She did not want us to see her do this.

Time went on. Our old pupil attended church services, her husband occasionally coming also. A little boy was born to them and there was great joy; but only for a few short hours. Hearing of the birth of the baby some of our girls asked the privilege of calling on their schoolmate. Chinese girls are very fond of putting flowers in their hair and this day they had worn some little white flowers. That night the baby died and word went out that evil spirits had taken the baby's life, because our pupils had worn white flowers in their hair. White, at a birth, brings bad luck.

Of course the baby's mother did not believe this. Day after day she lay very ill in a small and intensely hot room. Her husband objected to our giving her medicine, or any nourishment, or even fanning her. She grew worse and one night, thinking she was dying, he took one of her garments and waving it, called on her spirit to come back. His wife seeing it, asked for the garment and a pair of scissors, and raising herself in bed as best she could, she cut the garment into pieces, saying she did not believe in any such superstition. He then cut down some banana trees which were in front of their door; they must have brought bad luck. His wife not getting any better after this, the husband asked if he might send her to the hospital, but she refused. If she must die she would die there—she was ready.

She did not die; the fever left her and she gradually recovered. She came back to church services, unbound her feet and, after a full examination, was baptized and received into the church.

This is just one example of what Christian education does for our Hainanese girls. Now, with our beautiful new school building, the Albert J. Pitkin Memorial, we are looking forward to the time, in the near future, when the house will be filled to its capacity of one hundred. God grant that under the same advantages which this young girl used so well, they all may enter upon the Christian life. *Alice H. Skinner.*

HERMAN BRYAN, M.D., Nodoa, reports: In-patients 190, out-patients 3,780.
S. L. LASELL, M.D., Kachek, reports: In-patients 194, out-patients 8,585.

Ellinwood School-Girls at Work

Photographs loaned by Miss Bartholomew.

Four open-air Sunday-schools have been carried on for some years by boys and girls of the two Ellinwood schools. During this last term we have had an average of twenty-four girls who were in training as Sunday-school teachers.

OUR FILIPINO GIRLS IN ELLINWOOD SCHOOL

They have been required to attend the teachers' training class every Friday and on Sunday have taught under supervision. The girls have been unusually promising, unusually quick to learn how to teach and manage the children. These schools are held especially for outside children who would not come inside a Protestant building. They are quite noisy and restless at first, due to the fact that they are out of doors and surrounded by the distractions of a crowded neighborhood. The school would seem to turn into a pandemonium when the time came to give out cards, each pupil wanting his card first, and then ready to fight if he thought some one else had received one more desirable. Now, it is a pretty sight to see them remain quiet through the last prayer and receive their cards with a "Thank you," as teachers pass around the circle of eager faces and outstretched hands. There has been an average attendance of seventy-two children and, perhaps, twenty-five older people.

One school especially, near Calle Georgia, has given us much encouragement and inspiration. It is a small, crowded district partly surrounded by an *estero* at all times and, in the worst rainy weather, a complete island when the tide is high. Sometimes the people bring benches from their houses to make a bridge across, or the girls take off their shoes and wade through the water. Sunday-school was begun there, about nine months ago, with thirty children and thirty-five or more older people. Attendance has varied but slightly during the whole time since. Only a few of the older people come regularly and listen throughout, but there is always a crowd varying from twelve to fifty who listen a part of the hour. This district seems most unpromising in outward conditions; it is very noisy with many children playing and quarreling, and always a large crowd of men squatting around with their cocks or gambling, but they are respectful and usually ready to listen. Perhaps a description of one occasion will give a fair idea of the situation. The place is not

ELLINWOOD SCHOOL FOR GIRLS, MANILA

on the street, but is a little open space surrounded by *nipa* houses.

When we entered on one Sunday morning, as usual, there was a scene indeed, but not one to suggest a Sunday-school. A large crowd of men, women, and children were gathered around two boxers, cheering first one, then the other. A little further on were two groups of men and women gambling. Between the boxing match on the one side and the gambling on the other, were several benches placed for the school. About fifteen children were already seated quietly listening to two little girls from Malate Sunday-school, who were singing one of their songs. We began singing and, as if by magic, the boxing and gambling stopped and the crowd stood around listening to "Come to Jesus Now." People stood perfectly quiet through four songs, a prayer, reciting of the creed, and Scripture reading; then a part of the crowd went back and finished up the boxing, but some remained for the lesson. Preaching service has been held here and in the Tennessee district every week, by evangelists who are studying in the Theological School; the girls go to help with their singing. There are from sixty to a hundred who listen. A Saturday afternoon class for women and children has developed from the Georgia Sunday-school, and one or two of the girls go, each time, to teach the children while the missionary reads to the women. We feel very strongly that the Lord has placed an opportunity before us here which must be seized at once, in a very definite way, and the sheep be gathered into the fold before they are scattered.

Theresa M. Kalb.

MOST of the Women's Boards furnish leaflets upon "the Philippines and Hainan, China," as follows: *Question Book* (5 cts.), *Medical Work, Educational Work,* each, 3 cts.

One Sunday at Nodoa

What do you think of our congregation on Sunday, March first? Over four hundred people were there; it certainly looked fine to us and we think it would to you. Vang, our faithful preacher, is of the third generation of Christians and he shows it in his attitude toward all moral questions; for family counts here as much as in Philadelphia. Prominent among the women of the church is "our old sister" as we call her. She is far from beautiful and very poor. "You can recognize me by my grass sandals," she says. I doubt if she ever had a decent pair of shoes in her life. I have promised to buy her a nice pair to wear in her coffin, and she tells everybody she can die happy. It takes little to please "old sister:" a few quinine pills for her ever-aching back, a hundred *cash* to buy a little meat to eat with her daily rice, and she goes away blessing you and all yours. We have only a few of the very poor with us. Most of the people in the church are well-to-do farmers who have money to lend; you would not think it, to see their clothes or houses, but they have the dollars. Our little chapel held only two-thirds of our congregation on this Sunday I speak of. It contains no grand organ, no cushioned seats, no stained glass; it is just a plain adobe building but, when the solemn words "In the name of the Father, the Son and the Holy Ghost" sounded out on the stillness of that quiet Sabbath afternoon, to many it seemed truly the house of God.

How would you like to regularly attend a service where there were three sermons in succession, one in English, say, another in German, a third in French? Suppose you understood German indifferently and French not at all; do you not think you would be glad when the service was over? Well, that is my situation.* What makes me more glad is that the people come to hear and stay to believe, and that we have assistants who can speak to edification in all these different dialects. Suppose one can not understand it all and gets tired, who cares? Suppose it would be pleasanter, sometimes, to be with people of your own race, who cares? Suppose there are people who do not believe in missionary work, who cares? We know and our eyes have seen the change, the joy and freedom brought to sin-sick, sorrow-hardened, hopeless men and women by believing on the Man of Nazareth, and nothing else matters much.

Rebecca Ewing McClintock.

* The dialects in constant use at Nodoa are the Hainanese, Hakka, and Limko.—EDITOR.

Lively Times in Mexico

Does "*Viva* Madero" resound to New York? Mr. Lummis will have to add another volume to his "Awakening of a Nation." Old Mexico is certainly neither dead nor sleeping now.

President Diaz's conscience finally told him to resign to-day, which he did. The majority of people did not seem to credit the "grand old man" with such a thing as a conscience, and matters have been going from bad to worse. Last night riot broke out in Mexico City. Several people were killed and many wounded. To-day the beautiful city looked rather *triste*. Windows were broken, shutters down and nearly all places of business closed. Some rather noisy manifestations have been going on in Coyoacan this evening. A joyous mob took possession of a couple of street cars, roofs and all, and like a swarm of Brownies rode madly about our usually serene little suburb.

Up to date we have been totally unable to scare up an atom of fear for our personal safety. The rebels are on our side, and there is not enough of remaining government to tackle a fly. The only possible danger seems to be in the mob element and mobs are usually in the centers and not in places like peaceful Coyoacan. We have neither silver nor gold, flocks nor herds, firearms or ammunition, absolutely nothing that a mob would want, so I think we are fairly safe. Many foreigners are frightened and doubtless, in both isolated places and in big centers, there is reason to be. There has been an exodus from Mexico like that from Egypt in the old time. Here, day and night, our big windows are open and not a door in the house locks securely. In fact, they fly open if you wink at them. Are we brave or fools? I sometimes think the latter when so many are rushing across the border, or down to Vera Cruz to catch the next outgoing steamer. But interest, and perhaps feminine curiosity, holds me spellbound here.

Last September, at the close of the apparently glorious centennial celebration, we returned from furlough. In November there were rumors of war, but no one paid much attention to them. Possibly they thought, as I did, that all Diaz had to do was to crook his little finger and incidentally order a half dozen *insurrectos* shot, and all would be peace and order in republican (?) Mexico. But it turned out that, in his heart, every peon, every student, nearly every soul, except the President's own small circle of friends, was a rebel. The whole student body in Mexico City got up a petition asking President Diaz to resign, and our students, whether from conviction or not to be behind the times, did likewise. About 5,000 Mexican women drew up a similar petition to Mrs. Diaz, asking her to use her influence in getting her husband to withdraw. He has not realized that he was doomed from the first. In many cases, the Federal soldiers calmly walked over to the rebel army. As one of our Mexico newspapers gracefully put it, "The town surrendered to the rebel forces without firing a shot, and the Federals surrendered and walked out of the city with *all the honors of war.*" I asked the motor man on a San Angel car the other day if many of the Mexican people were in sympathy with the revolution. He replied, "*Todo la Republica*" (all the republic). I asked one of our students how the majority of students stood. He said, "All favor Madero except Perez, who is a Porfirista," or a Diazite. Afterwards I asked Perez his political views and he said he was "neutral." That is what we missionaries must be, but I am afraid some of us are not so neutral inside as we seem to be on the outside. When the war is over, peace and prosperity will not come at once. No crops are planted, and a complete change of government will make things interesting for some time to come.

Miss Cathcart was marooned in Cuernavaca for a week. Shortly after she went there, bandits destroyed the railroad, burned cars, killed one passenger and raised Cain generally. She took the first train which came to the city, about a week later, and we all breathed easy when she arrived safe and sound. My sons are thirsting for a similar experience and think Coyoacan is altogether too tame. Their mother, however, is quite contented with her peaceful lot and hopes that war and riot, pestilence and famine will come no nearer to her dwelling than they now are.

Mary McOuat Wallace.

The Memorable Conference

VII

Missions and Governments

A babe once sat on a bomb and wondered if it would explode, yet remained, finding the position both fascinating and instructive.

The world is old and is not yet agreed as to the relation of Church and State. What effect could a missionary conference produce in one day? Well, it might possibly instigate one or more wars. There sat the Belgian delegates, and the Congo atrocities were to be discussed. There were British M. P.'s and Chinese and Indian delegates, and the opium question was to come up. Turkey, America, Norway, Holland, Switzerland, France and Australia faced each other; many of them with wounds scarcely healed. Faint, ominous sounds from the pipers in the nearby castle, making ready to join their regiment drill, reached the ear but did not stir the babe on the bomb. Did the Hon. Seth Low sound a little timid as he said, he "appreciated the candor of the British members," when Egypt and the Sudan came up in the report; that it was easy to criticise other governments but not easy to criticise our own; that if some words must give pain he was very sure they were the wounds of a friend? Lord Balfour, of Burleigh, President of this Commission as well as of the World Conference, spoke bold words, but reserved his speech till the close.

After all, there was no battle of Armageddon. It turned out that these men were first of all Christians, and only secondarily statesmen. Let no proofreader change this to *secondary* statesmen! The personnel of this Commission included Sir Robert Hart, G.C.M.G., Admiral Mahan, Hon. John Foster, Hon. R. L. Borden, Conservative leader in the Canadian House of Commons, to say nothing of Herr Oberverwaltungsgerichtsrat Berner, private Counsellor to the German Colonial Office in all missionary affairs, and also President of Berlin Missionary Society. These are only a few of the twenty-one members, of whom two were Bishops, while the non-members, who took part in that day's discussion, were notable missionaries like Bishop Brent, of the Philippines, or statesmen like Right Hon. Lord Reay, G.C.S.I., ex-Governor of Bombay—and head of Clan Mackay. Bishop Brent said that the originators of what is now a world-wide movement against opium were the Presbyterian and Methodist Missions in the Philippines.

"Look at the missionary map," exclaimed a French delegate, "Which are the blackest portions? The French colonies. Not one missionary, either in French Sudan or Upper French Congo." On the other hand, the Protestants in France are but one in sixty, and great are their burdens. From the missionary atlas our eyes were turned by a Chinese to a cartoon, in his own country, which portrays the coming of the foreigner with a Bible in one hand, a poppy in the other and a battleship bringing up the rear! Indemnity and Extra-territoriality were discussed with special reference to China.

As to the policy of Christian governments in Mohammedan countries, even Great Britain seems bewitched. In Northern Nigeria it is obvious to Christian and Pagan alike that her officials there have no use for *them.* Many become Moslems to secure R. R. work. A high official in the Sudan declares, "You had better give it up! We make ten Moslems to your one Christian." Gordon Memorial College keeps Moslem Friday instead of Sunday.

The Swiss—how do they get on so well in African colonies, even under the proverbially difficult Portuguese? If they are in a British colony they send their missionaries to get diplomas in London; if in Portuguese, they close their schools long enough for their teachers to learn Portuguese. Just here the Swiss delegate rapped us Anglo-Saxons. "Do not expect everyone to speak your language." (Warneck says we behave as if the great commission read "Go ye into all the world and teach English to every creature!")

Rev. Lars Dahle,* of Norway, made one of the most popular seven-minute speeches of the Conference. It is a recipe on how to live happily with governments. The Belgians, with manifest pain, discussed Congo atrocities, yet reminded pessimists that a member of their Parliament went himself to Congo State to plead the cause of two American Missionaries.

Lord Balfour, in closing, urged the assembly to leave behind it a permanent body which would sift and codify this expert testimony. If reforms were necessary, let such a permanent body give governments no peace till they are brought about.

Dr. Mott, "seeing the temper of the meeting, quietly announced Hymn 36," when the Conference sprang to its feet, shouting:

> "And were this world all devils o'er,
> And watching to devour us,
> We lay it not to heart so sore—
> Not they can overpower us."

Then with feelings relieved, the babe looked for the bomb—but it had disappeared.

Rachel Lowrie.

* See p. 153.

LETTERS FROM MISSIONARIES

INDIA

INFLUENCE OF THE KENNEDY BEQUEST

MISS ELMA DONALDSON wrote from DEHRA DUN, May 11:

Last week the Punjab Mission met in Lodiana (a special hot season meeting) to make its final apportionment of its share of the Kennedy Bequest. The situation was unique! Too often we have met to learn our proportion of what is familiarly known as "the cut." Days have been spent in trying to spread ten missionaries over a space requiring a hundred, or in attempts to stretch one poor soul all the way from one Station to another a hundred miles distant. Small wonder that missionaries grow thin! You would have been interested, I am sure, to see the varied expressions at this time on the faces of those who for so many years had been clinging with bony fingers to existing work, without hope of expansion, and now, for the first time, saw their long cherished plans made possible. Perhaps the small boy in his first pantaloons, or the girl in her teens with her first lengthened skirt, may serve as an illustration. Attempts to look as if it were an every day event deceived no one, and amused no one at the time. It was then too real, and a solemn thankfulness prevailed.

Reports in home papers of the enthusiasm of this Jubilee year bring new hope and life to the India Missions. We ourselves have hardly realized just *how* discouraged and hopeless we had become. Now, hope has revived and we live. The Punjab Mission has had a tonic, so do not be surprised if you hear from us more frequently. With gratitude to all who help. . .

MRS. C. H. BANDY wrote from FATEHGARH:

The boys in the Industrial School are making a couple of operating tables, instrument stands and bedside lockers—furniture for the Government hospitals. We are also making house furniture and a new carriage of our own design, to be drawn by a camel. In the leather department we have probably eight or ten orders for harness and saddles, and I have no idea how many for boots and shoes. Orders come to us

FROM ALL OVER INDIA, BURMAH AND CEYLON.

We make hand-bags, suit-cases, belts and pocket-books. The boys do their work so well that each order delivered brings others, till to keep up with them the boys must do more overtime labor than is good for them. In this work I have never had an American or European assistant, and what with all my other affairs the planning, designing and directing, to say nothing of the accounts, amounting to more than Rs. 1,000 a month, are getting too much for me. I begin to sigh for relief in the form of a well trained young man. The Mission has authorized him and the Board has promised him, but he does not come. I wish the right young man knew of his opportunity.

The Ganges River runs through this district from nearly north to south; parallel to it is the old Ganges. Again, three large streams empty into the Ganges. These rivers make Fatehgarh very fertile, they also make it hard for your missionaries to get around; we can scarcely go anywhere without fording a stream. Scattered around among these rivers, we have a Christian community now numbering 7,000, and Presbytery has organized thirty-four churches among them. It is the

CARE OF THESE 7,000 CHRISTIANS

that makes the larger part of Mr. Bandy's and my work. When we were home on furlough, seven years ago, this community numbered 1,200 and we had four churches. I have never been free to try to build up a Christian community and do nothing else, but have always been loaded down with institutional cares.

My work has been so scattered that I have not been able to do any of it well. I have had the feeling, no matter where, that I was not in the right place. While in the district my mind was in Fatehgarh, and when in Fatehgarh my mind was in the district. I have spent hours every day doing nothing but talk with boys, with teachers, preachers, villagers, hearing their troubles, settling quarrels, encouraging the discouraged, for it is a fact that few come to talk over their joys.

JAPAN

MRS. DAVID THOMPSON wrote from TOKYO, April 24:

My husband and I went on a short evangelistic trip last week to Omata and Tochigi. The children at Omata where we spent

EASTER SUNDAY

had special exercises, hymns, recitations of Scripture and short addresses. The Bible woman stationed there had direction of the preparations. It was all very touching to me. Representatives from two branch Sunday-schools were there also. I gave the children a talk, and a more demure, attentive set of little people sitting on their feet one could

not wish to see. When I had finished, an old elder who had been listening as attentively as the rest, got up and reproduced every idea I had given in a very emphatic and spirited way. He ended by saying, "This is what the teacher has said." Time in the country on such an occasion is not measured. The preaching service followed, then examination of candidates for baptism, eight in number, in a side room. This time I spent in talking to various Christian men and women who waited. Then followed baptism of those professing their faith, and after them the baptism of five children. Services closed with the celebration of the Lord's Supper. In giving the wine, little cups were first passed to each communicant, then an elder following put a spoonful of grape juice into each cup. I am not any more disturbed by peculiar ways

IF WORSHIPERS ARE ONLY REVERENT.

I was in the church five solid hours; happily I had a chair to sit upon. In the evening the house was packed, people standing in crowds on each side, for the sliding doors had been removed. My husband had taken along a magic lantern and notices had been put up everywhere to this effect. He showed a number of Scripture pictures, especially of the resurrection of Christ, and as fully as possible explained their meaning. People will come out for such an exhibition when they could not be persuaded to come to hear unadorned preaching. The most prominent Christian in Omata said to me: "The grown-up people are so ignorant and set in their ways they will not become Christians, but the hope is in the children."

There may be truth in this, but it must not be taken as an absolute statement, for from the same lips I heard a wonderful story of a desperate drunkard who became a sincere Christian—indeed I met him at the church. He was so bad that all his neighbors avoided him, and he kept his wife and children in a half starving state by selling everything for drink. Once he pulled away the mosquito net from over his young baby. His wife begged him to have pity on the little one if not on herself, but he would not. Then she got up from her mat and tried to take it, but he was strong and she was weak. He ran away and "drank it." Now, he is making a comfortable living. His son was one of the adults who received baptism. I learned an interesting bit of history concerning another of those baptized. Last year during the great floods he came very near being drowned and through some remarkable turn his life was saved. He said that

NO ONE BUT THE TRUE GOD COULD DELIVER

after that fashion and from that time resolved to become a Christian. I should say that he is a weaver in the establishment of a Christian man. Most of the others baptized were persons who had some connection with Christians.

LAOS

MRS. W. R. CALLENDER of LAKAWN wrote in March about her recent itinerating trip:

It does seem nice and restful to be home after six weeks in camp when you could hardly call your body your own. We baptized fourteen adults, about as many children and others were added to the list of catechumens.

At one place the abbot, in the temple close by, very much wanted to hear the gramophone but did not want to come to the tent for it; he considered that beneath his dignity. As a last resort he invited me to take it over and play for him and I gave an unusually long concert. The abbot laughed with the others and seemed to enjoy it all. Mr. Callender visited him and found him ready to accept Christianity except for his position. His heart had already accepted but, as head priest, he felt he would not be living up to the trust his people had placed in him to leave them for another religion. We had a splendid tour. We found, in most villages, a readiness to listen and accept literature that we have never seen before here.

While in Muang Nyow Mr. Callender was booked for his stereopticon evening, but had such a cold that it was unwise to go, so I had the pleasure for the first time in my life. I went a mile or more on horseback, gave a gramophone concert first, then gave the pictures; first, miscellaneous, then the Old Testament pictures followed by the New. The evangelists do most of the explaining and do it well. We put up the curtain in a large cleared plot, if we can find one, and the crowd sits and stands on the ground. When we are in camp, those who want to talk follow Mr. Callender to the tent where he sometimes talks until midnight. He started for Presbytery, in Lampun, two days after coming home.

KOREA

MISS EVA F. PLUMMER writes from PYENG YANG:

One of the events was the graduating exercises of the Woman's Academy, Feb. 15. There were twelve young girls and no one could ask for a more intelligent, bright class than this. Their diplomas were written in Chinese and Korean, and tied with yellow and white ribbon. Doctor Marquis, of Rock Island, Ill., gave the address, interpreted by Dr. Baird, of Pyeng Yang.

Some of these girls will begin to teach in the primary schools, and others will be married and care for their own homes. At the close of the school year there will be another class of about the same number to graduate.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS

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Ordered from all the Women's Boards. Paper, 30 cents; cloth, 50 cents; postage additional.

WOMEN'S ANNUAL FOREIGN MISSIONS MEETING

IN CONNECTION WITH THE GENERAL ASSEMBLY

Fully a thousand women assembled at each session of the all-day union meeting of the six Woman's Boards at Atlantic City, May 22. Among them were representatives from Boards and Societies all over the country. Miss Margaret E. Hodge, President of Philadelphia Board presided. She read part of Leviticus 25, the Jubilee chapter, and Mrs. Coulter of Chicago offered prayer. A letter of appreciation * from the Assembly's Board was read. Greetings from Central Committee, which unites the work of the six Boards, were brought by Miss Hodge in the absence of Miss Hubbard, the chairman. Mrs. Bennett presented greetings from the Home Missionary Board, congratulations on the wonderful Jubilee, and spoke of the reflex action of Foreign Missions which creates greater unity and co-operation at home.

Two splendid missionary addresses were made in the morning. Miss Mary E. Johnson, of Saharanpur, spoke on the Mass Movement in India, involving a new form of activity which has grown up during the last twelve years,—work among the Sweepers. These outcasts, almost one hundred per cent. illiterate, the scavenger department of India, are in a remarkable way, proving open-hearted toward Christianity. The church among them has increased five fold. Hard is the work, for they must be taught line upon line, but it is worth while and the great need is, more teachers, that the opportunity be not neglected.

Miss Ottora M. Horne took us through the schools at Sidon and Tripoli, showing us the educational work in Syria, stopping in the American School at Beirût, where she is a teacher. Here 130 girls gathered on Commencement Day, seven of whom were to graduate, one a Mohammedan. These girls are given good education and a thorough training daily in Bible history, biography, the prophets, and always with some sweet teaching from the life of Christ. Out from these schools the girls go to be lights in dark places.

Mrs. Henry W. Peabody, of Beverly, Mass., chairman of the Committee on

* Found on p. 147.

United Study of Missions, to whom came the vision of the Jubilee, took up the keynote of the meeting and gave an inspiring address on "Jubilee Visions and How to Realize Them." Again woman's peculiar place in the Kingdom of Heaven was pictured and her opportunities for service. Mrs. Peabody paid high tribute to the Presbyterian women who were a power in the Jubilee meetings, many of whom were chairmen. A notable committee meeting was held in New York after the final Jubilee gathering there, consisting of chairmen and representatives from every Jubilee center, to discuss post-Jubilee work. It was voted at this meeting to plan a campaign, of which further information will be forthcoming in the fall, which will aim toward reaching every woman in the church not interested in foreign missions. Every society will be communicated with through its respective Board, and plans explained. A well planned conference was led by Mrs. J. Harvey Lee, of Philadelphia, which endeavored to answer the question, "After the Jubilee, What?" Representatives outlined briefly the policy of their respective Boards to follow up the Jubilee. The Philadelphia Board was represented by Miss Hodge, Northwest by Mrs. E. P. Hill and Mrs. Coulter, Occidental by Mrs. Dr. Moody, N. Pacific by Mrs. Major Chase, and New York by Mrs. Mackenzie and Miss Alice M. Davison. Each Board announced that plans are in preparation for increase in membership and gifts, with prayers for all departments of work. Presbyterial and Auxilary plans, plans for young women and children's work were announced by representatives of these departments. Mrs. Campbell, of Chicago, closed the morning session with prayer and the afternoon session opened with prayer by Mrs. Dr. Moody, of San Francisco.

A company of "Western Women in Eastern Lands" were introduced by Mrs. Wallace Radcliffe, of Washington, D. C.; from China came Mrs. Bergen, Miss Elda G. Patterson, Mrs. Ralph Wells and Miss Alice Skinner; from India, Miss Johnson and Miss Grace Woodside; from Persia, Mrs. Hawkes, Mrs. Van Hook, Mrs. Schuler, and Miss Mary E. Lewis; from the Philippines, Mrs. Magill, Mrs. Geo. W. Wright; from Syria, Miss Harriett La Grange and Miss Horne. These missionaries each gave a greeting, only a minute long but substantial and most welcome to the audience.

"The Story of XXV. Years" was read by Miss Ellen C. Parsons from her fascinating Report of her quarter century with WOMAN'S WORK. With intense interest we followed her through the experiences of years. Miss Parsons paid loving tribute to her associates on the editorial committee by name, and to officers of the Women's Boards who have passed beyond the veil. To the Report she added a warm spoken word for the missionaries, "without whom there would be no magazine at all."

Miss Rachel Lowrie cleverly presented the usefulness and claims of *Over Sea and Land* and *Everyland*. Her appeal resulted in a busy time at the subscription table at Literature Headquarters. Mrs. Bernheisel, of Pyeng Yang, made a telling address on the "Activity of Korean Christians."

"The Jubilee Note a Call to Service" was the theme of the beautiful closing consecration service led by Mrs. Radcliffe. She drew impressive lessons from the visions of Amos, that we may be able to stand the test of God's plumb line and that we may not neglect to partake of the basket of summer fruit of opportunity, the time of full ripeness being very short After a consecration prayer by Mrs. Peabody, the congregation sang, "Open my eyes, that I may see, Glimpses of truth Thou hast for me," followed by silent prayer.

E. G.

A Page of Beginnings in Philadelphia Board

My connection with Philadelphia W. F. M. S. extended from Sept., 1873, to March, 1885, though in the meantime I was loaned for a few months to the New York Board and that of Albany Synodical. During that time I organized 718 auxiliaries, young ladies' circles, and mission bands and assisted in organizing ten Presbyterial Societies. We resurrected many dead societies and added hundreds of members to existing organizations. The field covered extended from Delaware to Chattanooga, Tenn.

There was necessitated an infinite variety of travel, at all hours and in all conveyances: 30 miles by a freight train, eleven hours in going 15 miles by team, including a seven hours' wait; all day going 50 miles, the last 8 in the caboose of a coal train, ending by walking a distance in rain and high wind on a high, narrow embankment; a walk by a dim lantern, before daylight, over a railroad bridge, with only a narrow plank on the ties, a dark stream far below and the time near for a train to cross. One

morning I started before daylight for a 12-hours' ride in a hack with flapping curtains, thermometer at 27 below zero. Again I had a week of driving 75 miles, thermometer ranging from 85 to 98 degrees, arriving just in time for meetings at 2.30 P. M. and a second meeting at night. Seven miles to a meeting with snow above fences. Once, over a narrow gauge railroad, train running off the track 13 times in 15 miles. It sometimes took the combined wisdom of men and women of the congregation to transport me over the mud. On one such occasion, efforts were made to borrow a sleigh in order to save the buggy wheels. The owner protested: a sleigh wasn't made to run in the mud, and it would come home broken to pieces. The man who had to get me to my next appointment replied:—"Now, Miss Blank, I seen you sit and listen to that woman yesterday with tears running down your cheeks; now that won't do; them kind of tears don't pay; you want to put your hand in your pocket and you've got to *do* something to help her over to that other place." Though my life hung by a slender thread as the sleigh threatened to run off steep embankments, I was fully compensated by the novelty and by the old man's frequent remark—as he looked ahead—"Now, I ain't sure there's any bottom to that place we are coming to."

"What was the manner of conducting my work?" A member of the W. F. M. S. corresponded with the president of a local society, or with a minister, who consented to arrange a tour through the Presbytery. It was understood that I was to have, at least, one rest day in a week. Generally only one meeting was arranged for that day; the remainder of the time was spent in writing "Directions" for the new Society except when that was done at midnight, after the family had retired. A day with less than two meetings was an exception; three meetings were common, and four meetings were occasionally held on Sabbath.

In organizing, the doubts and difficulties were legion. The first step was to enlighten the masses regarding the condition of pagan and Mohammedan womanhood. In many places Woman's Work for Woman had not been heard of. A horde of excuses were offered. In not a few instances the minister himself was not only ignorant of Woman's Work, but was opposed to Foreign Missions. This increased indifference among the women. One minister argued that the whole Church should be educated; a "society" might result in dividing the unity of the church and family. "It takes $5 to send $1" was a worn-out excuse. A pastor said, "A society would make one more channel of leakage." One sister suggested, "Better send one of these heathen over here and educate him, and then send him back to educate the rest." I ventured the remark that there were 900 millions of heathen. She replied, "Then let them send five or six." "Missionaries live in marble houses, we can't do that," was another objection made to organizing. Generally, common sense and religion got the better of indifference, and failure to organize was rare.

A pastor took me on Sabbath to his two churches, miles apart, and both allowed me to organize; the pastor declined taking a collection to meet the expense, saying, "The exercise is good for you, it will strengthen you." Later the fund came from his own pocketbook. In vacant churches the elders were present. I was often required to open the service, act as organist, make a talk and organize. I have stood and plead for a half hour, for a name to start a society. Once it resulted in obtaining seventeen names; sunset came upon us, the signal for a stampede. I continued reading the Constitution and giving directions to the scattering few. The weakling got upon its feet and grew to good dimensions. No lovelier phase of my experience abides with me than the conversation of several gray-haired pastors, who bitterly opposed my visiting their Presbyteries. God led them out from their fear of "Woman's Rights" and I had not only their hearty Godspeed but their faithful co-operation.

Prayer was a stone of stumbling to timid women. One lovely, cultured president, Mrs. C., asked if she would have to pray. At her first meeting she called upon the only woman willing to offer prayer; when the next meeting occurred that member was dead. Another willing one joined, but by the following meeting she had left town. Mrs.

C.'s pastor assured her that she must take up the burden herself; the effort was accomplished for months with ice-cold feet, but they warmed up as her heart glowed with the effort. This is one instance of thousands of victories. Missionaries are standing on foreign ground to-day whose spirit was born in some of those little bands and circles. The testimony of many women has been, "This work has opened a new world to me." One writes: "When I tell you that the time and the care I had hoped to devote to my first-born, who was with me but a day, I have given to this presbyterial work, you may know how dear and sacred it is to me. In what sad Golgothas many of us have tarried; by what thorn paths we have been led; from what new-made graves of loved ones, or of cherished hopes, we have risen up, and through these have been made willing to take up the work and the cross."

(*Mrs.*) *Sophy Loring Taylor.*

Biennial Meeting of Southwest Board, April 23-26

It was often said by members who have attended many meetings of the Board that the Biennial at Dallas, Texas, was the very best ever held. Mrs. Hoag, a vice-president, and president of Kansas Synodical Society, presided over all the sessions, on account of the absence of Mrs. C. R. Hopkins, who was prevented from being present by illness in her family.

On Sabbath morning, at Second Church, Dr. A. B. Marshall, president of the Presbyterian Theological Seminary, Omaha, Neb., delivered the convention sermon. His text was I. John 5:4: "This is the victory that overcometh the world, even our faith." It was a magnificent discourse, and greatly enjoyed by all who heard it, inspiring us to undertake greater things for the future. In the afternoon Mrs. R. F. Butts, Houston, Texas, led the consecration service. There was an address by Mrs. McClure, wife of Dr. McClure, who both are now on their way back to Siam. Mrs. McClure impressed her hearers that hers was a joyous service, even though it separates her from her native land and from her children, who are being educated in America. Miss Della Campbell, a member of the present senior class, at Texas Fairemont College, Weatherford, answered the call for volunteers for the foreign field. An offering was made for the Jubilee Fund. There was a mass meeting at Central Church in the evening and Dr. Marshall was again the principal speaker.

Monday, the business of the Board was taken up. Synodical reports all indicated a distinctly forward movement in the work of the year. The greatest enthusiasm was shown when it was reported that sixteen candidates for the foreign field had offered themselves, that eight of them had already been assigned to their fields, and work is open for the others as soon as their credentials are passed upon by the General Assembly's Board.

The treasurer reported an increase in offerings of $6,500 over the previous year, making it the best year in the history of the Board. Perhaps no one made a deeper impression on the delegates than Mrs. J. M. Miller, of St. Louis, the secretary for specific work. She told of the work of the thirty-seven missionaries on the roll of the Board of the Southwest. She spoke very lovingly of their consecrated lives and emphasized the duty of those at home to share in this work.

The secretary of literature reported more than $400 increase in the income from literature sold and distributed during the year. Miss Hyde, secretary of young people's work, reported an increase in membership, in the number of study classes, and in offerings.

A very prominent feature of the convention was the Study Class conducted by B. Carter Millikin, of New York, from the educational department of the Board of Foreign Missions. Mr. Millikin's aim was to give a working idea of the best methods of conducting study classes, so as to sustain interest and at the same time really to learn the work. Last year there were twelve hundred classes, with more than thirteen thousand members, taking systematic courses of instruction in missions. Fifty delegates present at Dallas pledged themselves to organize study classes in their churches at home. We are sure Mr. Millikin's

visit will result in great good. Miss M. Kate Spencer, a missionary to Mexico, gave a very interesting and profitable address.

This thirty-fourth anniversary meeting was a glorious one. Speaking for Texas, I am sure it was a great blessing to us and to the work we represent. More than one hundred delegates were present from Texas, and this will mean greater things for us. The meeting was held in the Second Church, of which Rev. J. H. Burma is pastor. He and his people were royal hosts. They were aided in entertaining by the other Presbyterian churches of the city. On Monday and Tuesday a luncheon was given to visiting ladies at the Oriental Hotel, and nearly two hundred were at the tables each day. The Texas women are sure this is the best meeting, with the best reports, that the Board of the Southwest ever had.

Carrie Morgan Hodges.

NORTHFIELD Summer School for Women's Foreign Missionary Societies is held July 14–21. W. H. Griffith Thomas, D.D., late of London, now of Toronto, will conduct the Bible Study hour. Arthur J. Brown, D.D., will lecture upon the new text-book, Miss Mary C. Peacock will teach a normal class, and Mrs. Edgar O. Silver will take charge of the general class in the Auditorium. Conferences, rallies, etc., as in former years. Apply for rooms and board to *Mr. A. G. Moody, E. Northfield, Mass.*

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

May 5.—At San Francisco, H. W. Boyd, M. D., Mrs. Boyd and three children, from Canton, China. Address, 2241 West 15th St., Los Angeles, Cal.

May 11.—At New York, Rev. and Mrs. T. S. Candor, from Colombia, S. A. Address, Wooster, Ohio.

May 11.—At San Francisco, W. H. Dobson, M.D., and family from Yeung Kong, China. Address, Los Angeles, Cal.

May 16.—At Boston, Miss Mary Fullerton, from N. India. Address, care Mrs. W. D. Beach, 2021 84th St., Brooklyn, N. Y.

May 16.—At New York, Rev. J. S. Cunningham, from Africa, who rejoins his wife at Anadarko, Okla.

May 21.—At Vancouver, Rev. Geo. A. Armstrong, from Ichowfu, China. Address, R. F. D. 2, Kewanee, Ill.

May 23.—At New York, Miss Effie Lenington, from Curityba, Brazil. Address, 164 Madison Ave., Tompkinsville, S. I., New York.

May 26.—At San Francisco, Rev. and Mrs. Walter C. Erdman, from Taiku, Korea. Address, Princeton, N. J.

May 28.—At New York, Miss Effie Murray, from Siangtan, China. Address, Mt. Pleasant, Ohio.

Miss Mary B. Sherman, from Tsu, Japan. Address, 18 Loring St., Lowell, Mass.

May 29.—At Boston, Mr. and Mrs. A. G. Adams and child, from Batanga, Africa. Address, Westwood, Cincinnati, Ohio.

June 5.—At New York. Rev. C. Borup and family, from the Punjab, India. Addressed, Mountain Rest, Lithia P. O., Mass.

Rev. R. D. Tracy, from Lodiana, India. Address, Room 802, 156 Fifth Ave., New York.

June 6.—At New York, Rev. W. L. Swallen and his son Wilber, from Korea. Addressed, with Mrs. Swallen and the other children, at Winona Lake, Ind.

DEPARTURES:

May 16.—From San Francisco, Robert Carter, M. D., and Mrs. Carter, returning to Leyte, Philippine Islands.

May 20.—From Philadelphia, Rev. F. D. P. Hickman, returning to Africa Mission.

May 26.—From Philadelphia, Miss Bessie McCoy, returning to Peking, China.

June 6.—From San Francisco, Miss Clara Rose, returning to Otaru, Japan.

June 7.—From New York, Rev. and Mrs. Roderick Gillies and child, returning to Lakawn, Laos.

June 10.—From New York, Miss Verna E. Eick, to join Africa Mission.

Miss Elizabeth A. Christie, to join Africa Mission.

June 14.—From New York, H. L. Weber, M. D., and Mrs. Weber, returning to Africa Mission.

Mrs. Van Hook, returning to Persia.

MARRIAGE:

June 1.—At Edgewood Park, Pa., Miss Winnett E. Johnson to Charles C. Walker, M. D., of Siam Mission. At home in Bangkok after September 15.

DEATHS:

April 28.—At Jullundur, India, in the home of his brother, Rev. C. B. Newton, Rev. Francis J. Newton, M. D., of Ferozepore, forty years a member of Punjab Mission.

June 3.—At Lakawn, Laos, Rev. Jonathan Wilson, D.D., fifty-three years a missionary. Announced by cable.

NOTES FROM HEADQUARTERS

From Philadelphia

Regular meetings of the Society discontinued during July and August.

July. Prayer topics: For the *Divine Guidance of our Society throughout the year*; for the *Officers of our own Board.*

AT Corporation Meeting, May 2, Mrs. Newkirk and Mrs. Weitzel were elected vice-presidents, Miss Rachel Lowrie secretary for China, Mrs. W. H. Greene secretary for Africa, Japan, Persia and Chinese and Japanese in California; Mrs. Alexander MacColl and Mrs. John MacArthur Harris were made directors. There were no other changes. Miss Hodge, re-elected president, measured out to us our work for the coming year: a ten per cent. increase in membership (remember 80 per cent. of the women of our churches belong to no missionary society); a 20 per cent. increase in regular gifts; 500 new subscribers to WOMAN'S WORK and 500 to *Over Sea and Land;* a multitude of young women to lead children's societies, and the finding of a woman physician for Lien-chou.

VISITORS at May prayer-meeting were Miss Ottora Horne, Beirût; Miss Alice Skinner, Hainan, and the able chairman of the Denver Jubilee Committee, Mrs. Paul Raymond. Miss M. E. Johnson of India, who spoke at the Union Meeting in Atlantic City, deserves gratitude for representing our Board at many Jubilees.

WE thought the last Jubilee to be held in our territory was the stirring one in Meadville, Pa., May 16, but lo, we discovered a Children's Jubilee in Philadelphia! Mrs. H. N. Jones presided and children of many denominations brought offerings.

THE Study Class germ continues its good and contagious course and C. E. Societies are infected. The C. E. of Findlay, Ohio, First Church, after fifteen minutes devotional service separates into two classes, the ladies in one and the boys and young men under the pastor in the other class. The C. E. Society of First Church, Wellsville, Ohio, has eighty members and takes the missionary night each month for Study Class. Attendance one night was 100, and the only trouble was that not all who were prepared had time to take part.

STILL there is tent-room at Camp Westminster during Northfield Summer School, July 14-21. Round trip from Phila. costs less than $25.00. Correspond with Miss Craven, 501 Witherspoon Building, Phila.

NEW LEAFLETS: *A Faithful Follower*, 2 cts.; *From the Women of the East to Women of the West* (poetry), 2 cts.; *Sentence Prayers for Children*, 1 ct., 10 cts. per doz.; *Topics and Points for the Year* (our Presbyterian work in a nutshell) free. *Wonder Stories of Siam and Laos, and Latin America*, each 3 cts. The following are free except for postage: *Look*, a pocket-book encyclopedia of our work; *Foreign Missions Extension Department, How to Conduct it.* New illustrated catalogue is ready. *Short Story of a Long Bondage* (Philippines) 3 cts.; *A Doctor's Visit to Orion, Pedro Recto* (Hero Series), *Igorrote Boys, Home Life in Hainan*, each, 2 cts.; *Presbyterians in the Philippines*, 1 ct.; *Missionary Work for Boys and Girls*, free.

From Chicago

Meetings at Room 48, 509 S. Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

Do not forget that our Jubilee work is not over. We are raising for a

Kindergarten and Chapel in Japan	$2,500
Etah Station, India	2,500
Residence for Mr. and Mrs. Boomer, Concepcion, Chile, S. A.	3,000
Woman's Hospital, Tabriz, Persia	5,000
Girls' Academy, Taiku, Korea	2,000
Girls' School, Bangkok, Siam	5.000

All this money should be in hand by January first, 1912.

PARK College has eight graduates at work among the Laos, one of whom, Mrs. Charles H. Crooks, of Lakawn, spoke eloquently one morning in behalf of the children, forty per cent. of whom die in infancy. As by providing vaccination such deliverance has been wrought that small-pox is now seldom heard of, so she believes segregation will deliver the nation from leprosy. Among other by-products of the Gospel she mentioned government schools, the overthrow of gambling, printing presses, the control of famine, and the clean, beautiful homes whose testimony for Christ none can gainsay or resist. Being asked what practical work could be done for Laos children, Mrs. Crooks said that dolls and jackets would be most welcome and the latter were easily made. They should be of either white or bright colored muslin, in sizes to suit children from one to six years old. Directions for cutting and making may be obtained from room 48.

CALLS from Rev. and Mrs. Henry G. Hanson, of Conrad, Montana, and Rev. and Mrs. J. T. L. Coates, of Rolette, North Dakota, were enjoyed as they passed through town on their way to Atlantic City. In a more than 36 per cent. advance, Montana Synodical Society has led the way.

LEAFLETS FOR JULY: *Wonder Stories, Hainan and Philippine Islands*, 3 cts.; *A Short Story of a Long Bondage*, 2 cts.

FREE LEAFLETS: *After the Jubilee, What?* by Mrs. Helen Barrett Montgomery; *The Beginnings*, a history of the early years of the Board of the Northwest, by Mrs. Blair; *A Jubilee Message to the Women of the Board of the Northwest*, by Mrs. Noble C. King.

From New York

Board meetings discontinued until October. The Rooms will be open all summer except on Saturday afternoons. Send letters to Room 818, 156 Fifth Avenue.

STEUBEN Presbytery has the honor of having a missionary society in every church but one, which we feel sure, will soon be strong enough to have one also. Are there any other presbyteries which have obtained this growth and are ready to adopt the "Standard of Excellence" in all its auxiliaries?

THE Presbytery of Long Island is to be congratulated for many good qualities, but especially on having a Secretary of Literature in every auxiliary society within its borders. The society which informs itself, widens the scope

of its influence, attains a wider outlook, increases in power and it has discovered a way of making service a joy and of opening the souls of its members to influence divine.

For various reasons there is no cause for discouragement that our receipts for the year just closed are $105,801 as against $114,868 reported last year. In the first place, the year was but eleven and a half months so that $500 of interest, due April 1, could not be included and $670 in addition was received after the books were closed. Then the legacies were $11,779 less, and the Jubilee money received to March 15 is reported separately. $105,801 + $1,170 + $1,223.98 = $109,194.98 and, had the legacies been the same, the total would be $120,973.98. A pastor asked if Jubilee gifts were interfering with regular contributions and we replied we had no reason to think so and we do not fear that they will.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A.M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

Dear workers of the Southwest Board,

In this new fiscal year upon which we have entered, let us note and strengthen the weak places in our societies. With increased determination, energy, and prayer, let us work for advance in contributions, in magazine subscriptions, and to interest others in missions. May we have a "passion for souls—untiring, unselfish service for souls." This is the spirit of Missions.

The Secretary of Foreign Missions Extension Work is encouraged by the progress made; many "shut-ins" who were not interested have become informed and active.

Our Jubilee money in hand to the amount of $2,000 has been pledged to new work in Metet, Africa, for a dormitory and school. That part of the fund which comes in later in the year will be used in other work.

$3,500 is held in reserve for a hospital in Bohol, P. I. Please remember the aim is $15,000 for our entire territory. We trust we shall not be disappointed.

A Presbyterial Society has been organized at Pecos Valley, New Mexico.

New Mission Study Classes are reported at every meeting.

Pledge blanks with a circular letter have been sent to all Y. P. Secretaries telling them of their new work. Senior C. E.'s of Missouri have assumed the salary of Mrs. D. S. Hibbard, of Dumaguete, Philippine Islands.

On May 19, an interesting conference for presidents of the local W. M. Societies was held at our Board headquarters with the Executive Committee. In the absence of our President, Mrs. Wm. Burg presided. Questions of importance were considered, the relation of the societies to the Board was clearly defined and information cheerfully given on request. The hour proved most profitable by bringing these officers into close personal touch with one another, and we are sure that better and more intelligent co-operation will result. A social hour followed.

It is with great sorrow that we note the death of Mr. C. R. Hopkins, husband of our beloved President. The Board feels that it has lost a faithful and true friend.

Leaflets for July: *Home Life, Pedro Recto, How the Chains Were Broken*, each, 2 cts.

New: *Story of the Jubilee*, 14 cts., mailed; *A Faithful Follower* (for children); *India of To-Day*, each, 2 cts.; *Programs* for C. E. Missionary Meetings, 5 cts.; *Boon-Itt in Siam*, 6 cts.

Thirty-fourth *Annual Report* will be mailed this month to the secretary of each auxiliary and to synodical and presbyterial officers. Should you fail to receive the copy for your society kindly notify us.

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30 o'clock. Executive meeting third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

The illness of Mrs. L. A. Kelley for three months past, caused by a severe cold combined with grippe, has been disappointing to herself and to the Occidental Board. She has been unable to attend to duties which devolve upon her as Director, Vice-President and General Corresponding Secretary and Chairman of House Committee. All of her friends will be glad to hear that she is improving.

For June and July we study the countries which are classified as Latin America. These include Guatemala, Mexico, Brazil, Chile, Colombia, and the Philippines. Hainan, China, is added to the list.

We in California are specially interested in Mexico, our next neighbor, from which only a narrow river separates us. We are eager to know more about the people, as they are suddenly placed under the rule of a Spanish insurrecto.

Through the reign of Juarez, "the Washington of his country," and of his successor, President Diaz, who has for twenty-seven years been in power, the government has been upon the whole enlightened and liberal. Diaz has shown his public spirit by the building of railroads and telegraphs, by humane laws and admitting persons of all colors to equal civil and political rights.

We urge our auxiliaries to study our literature for the months of June and July; it may be had at 920 Sacramento St., *viz: Bible Work, The Mission Press, Historical Sketch, Questions and Answers Home Life in South America, Schools and Colleges in Mexico and in South America, The Women of Mexico, Questions and Answers on Mexico and Guatemala, Capt. Allan Gardiner* (Hero Series).

The Philippines should be studied, as our people ought to know the truth about these islands. Dr. Devins of the *New York Observer* gives a minute history of the islands, for which the facts were gathered by him during a visit. *An Observer in the Philippines* should find a place in every Mission library.

Mrs. Garrette, Sec. of Literature, received a request from Phenix, Arizona, that a Missionary Day for Sunday schools be appointed.

Nearly 400 leaflets were sent out in May.

From Portland, Oregon

WE learn that in a number of places, during May, large all-day meetings were held to hear reports from delegates to our Board Meeting, and that a number of interesting features of that event were reproduced: such as some of Miss Grace Hays' demonstrations for teaching missions to six-year-olds; the children's song in costume, and the song, "Who could it be but Jesus?" Devotional topics were also duplicated.

SUCCESSFUL work in gaining increased membership has been done throughout our territory the past year, but the most remarkable growth has been in Idaho. Boise Presbytery made a gain of 23 per cent., Twin Falls Presbytery 31 per cent., and Kendall nearly the same.

OUR Societies have a high mark to work for this year, viz.: to double the membership of each society, and to double the number of societies. Let each and all do our part to have the women's societies total 356 in our next annual report. The Board recommends that only women who contribute through the missionary society shall be counted members.

MISS GOSS reports more study classes than ever before at this time of year. We believe these classes have been among the great forces to arouse an interest and a sense of our responsibility for missions. The plan of *neighborhood* classes for each age—Women, Guild Chapters, and Bands—is being more fully carried out. This is especially recommended for Bands, as it is much easier to gather in a small group of children than to have one large gathering. A dozen children can be gathered by a leader in her vicinity, regardless of denomination, and she can devote more time to each one with this small number. Sometimes she can invite mothers in to bright review exercises.

EXTENSION work is also a neighborhood plan.

THE new foreign missions study book, *The Light of the World*, is in the depository, also helps for the same. Orders will gladly be filled by Miss Abby Swift Lamberson, 385 Tenth St., Portland.

Annual Report of North Pacific Board, 1910–1911, has been received by all societies and should be made a subject of study.

OUR Secretary of Literature asks that we aim for the twenty-five per cent. advance in magazine subscriptions which we did not attain last year. WOMAN'S WORK and *Over Sea and Land* should be in every home.

RECEIPTS FOR MAY, 1911

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

BALTIMORE,	$300.00	GRAFTON,	$1.00	PHILADELPHIA,	$239.00	WEST JERSEY,	$2.00
BEAVER,	110.00	HOPEWELL-MADISON,	29.00	PHILA. NORTH,	5,168.50	WESTMINSTER,	7.60
BLAIRSVILLE,	500.00	LACKAWANNA,	26.00	PITTSBURGH,	5.00	YADKIN,	2.00
CAPE FEAR,	2.00	LIMA,	29.69	UNION,	16.11	ZANESVILLE,	20.00
CATAWBA,	18.41	MAHONING,	5.00	WASHINGTON (PA.),	1,390.00	Miscellaneous,	450.53
CHATTANOOGA,	5.00	MAUMEE,	151.10				
CHESTER,	956.75	MONMOUTH,	504.00				
CHILLICOTHE,	21.00	NASHVILLE,	16.65				
CINCINNATI,	56.27	NEW BRUNSWICK,	350.14				
DAYTON,	662.11	NEW CASTLE,	50.00				
ELIZABETH,	80.30	NEWTON,	198.25				
ERIE,	1,180.30	NORTHUMBERLAND,	507.25				

Total for May (including Jubilee Fund, $10,807.63), $13,060.96
Total since March 15, 1911, 25,565.47
Contributions to Famine Funds, 55.80

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ALTON,	$158.00	FT. WAYNE,	$368.33	NEBRASKA CITY,	$334.39	RUSHVILLE,	$70.80
BOULDER,	255.00	FREEPORT,	89.00	NIOBRARA,	41.00	ST. PAUL,	65.02
CAIRO,	10.00	INDIANA,	305.20	OMAHA,	425.00	SIOUX FALLS,	50.00
CEDAR RAPIDS,	1.00	INDIANAPOLIS,	845.90	RED RIVER,	18.00	SPRINGFIELD,	2.50
CHEYENNE,	73.00	LANSING,	129 00	ROCK RIVER,	4.31	WHITEWATER,	402.97
CHICAGO,	6,502.86	LOGANSPORT,	10.00				
CHIPPEWA,	72.75	MADISON,	139.10				
DENVER,	639.30	MINNEWAUKON,	17.00				
DETROIT,	1,421.19	MONROE,	48.00				
DULUTH,	84.55	MOUSE RIVER,	7.39				

Total for month, $12,590.56
Total from March 16, 28,302.20

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	$50.00	MORRIS AND ORANGE,	$426.50	SYRACUSE,	$45.00	Miscellaneous,	$1,219.32
BROOKLYN,	337.50	NEWARK,	216.00	WESTCHESTER,	37.00		
BUFFALO,	495.50	NEW YORK,	2,492.00				
CAYUGA,	550.00	NORTH RIVER,	62.00				
HUDSON,	100.70	ROCHESTER,	521.50				
JERSEY CITY,	347.50	ST. LAWRENCE,	115.00				

Receipts from April 15 to May 15, $7,015.52
Total since March 15, 9,551.07

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest, April

ABILENE,	$70.65	HIGHLAND,	$95.00	OZARK,	$69.00	SALT RIVER,	$38.80
AMARILLO,	164.17	HOBART,	6.00	PARIS,	126.05	SANTA FÉ,	22.00
AUSTIN,	13.50	JONESBORO,	16.65	PECOS VALLEY,	36.00	SOLOMON,	39.00
CARTHAGE,	2.50	KANSAS CITY,	9.50	RIO GRANDE,	28.66	TOPEKA,	189.63
CIMARRON,	31.00	LARNED,	2.00	ST. JOSEPH,	40.20	WACO,	12.50
EL PASO,	29.30	MCGEE,	23.20	ST. LOUIS,	7.50	Miscellaneous,	28.83
EMPORIA,	124.00	MUSKOGEE,	9.20				
FT. SMITH,	4.00	OKLAHOMA,	10.75				

Total for month, $1,249.59

FOR MAY

ABILENE,	$5.50	FT. WORTH,	$10.00	PARIS,	$7.25	WACO,	$5.00
ARDMORE,	30.00	HOUSTON,	5.00	ST. JOSEPH,	38.25	Miscellaneous,	56.07
AUSTIN,	3.50	IRON MT.,	4.00				
CARTHAGE,	58.00	LARNED,	10.00				
DALLAS,	36 75	LITTLE ROCK	15.00				
DENTON,	10.95	MUSKOGEE,	13.75				
FT. SMITH,	2.00	OZARK,	11.56				

Total for month, $322.58
Total to date, 1,572.17

MRS. WM. BURG, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

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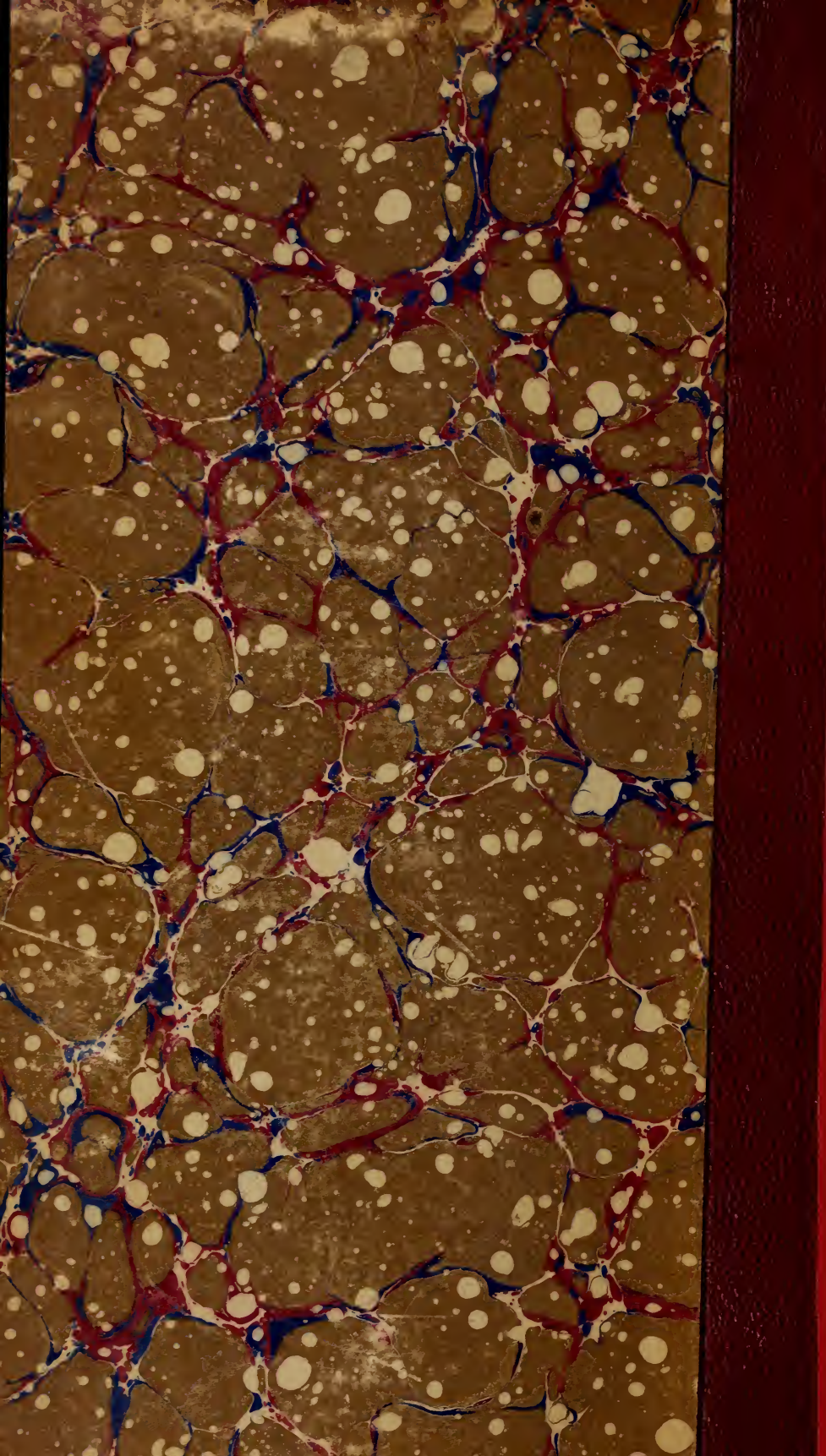
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